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Rajgir (Guide)
by

Mohd. Habib Kuraishi.

Revised by
A. Ghosh



DEPARTMENT OF ARCHAEOLOGY, INDIA

RĀJGIR

BY
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REVISED BY
A. GHOSH

FOURTH EDITION



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RAJGIR

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LIST C.

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by
Mohd. Habibullah Kuraishi
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RAJGIR

LIST C.

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RĀJGIR

GENERAL INFORMATION

IN the south-eastern corner of the Patna District, about 13 miles south-west of Bihār Sharīf, the Bukhtiarpur-Bihar Light Railway running by a stalled District Board road terminates at Rājgir which represents the ancient city of Rājagriha. Rājgir is a sacred place of pilgrimage for Buddhists, Jains, Hindus and Muslims alike, and at its famous hot springs a large Hindu fair is held every third year (during the intercalary month) which continues for a whole month. Gautama Buddha and Mahāvīra, the twenty-fourth Jaina Tīrthaṅkara, are said to have passed many a rainy season here. The Jains further hold this place sacred on account of its being the birth-place of their twentieth Tīrthaṅkara, Muni Suvrata.

The only conveyance available in the village is the *khaṭoli* or *doli* of which the charges are moderate and any number can be had at short notice. There is a Buddhist Dharmaśālā close to the railway station and several Jaina Dharmaśālās in the village. Reservation in the District Board Inspection Bungalow and the District Board Resthouse, both half a mile to the north-west of the railway station, is done by the District Engineer, Patna.

The water of the hot springs contains a very small quantity of solids (5.5 to 8.6 p.c.) as would appear from the analysis-table displayed in the Inspection Bungalow. The water of all the springs, especially that of the Sātdhārā and the Makhdūm Kund, is

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very soft and quite satisfactory for drinking and domestic purposes.

Routes and exact positions of the archaeological monuments mentioned in this Guide are indicated on the map at the end of the book. Photographs of the monuments and antiquities of Rājgir can be had from the Superintendent, Department of Archaeology, Mid-eastern Circle, Patna.

SHORT HISTORY

Ancient names.—Rājgir was known in ancient days by more names than one, of which mention may be made of Vasumatī, Bārhadrathapura, Girivraja, Kuśāgrapura and Rājagṛiha.¹ The name Vasumatī, found in the *Rāmāyaṇa*, probably owes its origin to the mythical king Vasu, a son of Brahmā, to whom the foundation of the city is traditionally ascribed. The name Bārhadrathapura, met with in the *Mahābhārata* and the *Purāṇas*, is reminiscent of King Bṛihadṛatha, a forefather of the famous Jarāsandha and the progenitor of a dynasty. The physical conditions of the area comprising the city, viz., the hills encircling it on all sides, have given it the name Girivraja, 'the

¹ For literary references to Rājagṛiha and its general history, see B. C. Law, *Rājagṛiha in Ancient Literature*, Mem. Arch. Surv. Ind., no. 58 (1938); D. N. Sen, *Rajgir and its Neighbourhood* (1924). For the Purāṇic and epic materials, see F. E. Pargiter, *Ancient Indian Historical Tradition* (1922); also N. L. Dey, *Dictionary of Ancient Geography* (1927), s. v. Rājagṛiha and Girivraja. For the accounts of Fa Hien and Hiuen Tsang, see J. Legge, *Travels of Fa Hien* (1886), pp. 80-86; S. Beal, *Buddhist Records of the Western World* (1906), II, pp. 149 ff.; T. Watters, *On Yuan Chwang* (1905), II, pp. 148 ff.

enclosure of hills'. The fourth name Kuśāgrapura is found in the itinerary of Hiuen Tsang and in the Jaina and some Sanskrit Buddhist texts. Hiuen Tsang says that it means 'the city of the superior grass' and has reference to the fragrant grass growing all round the city; more probably, however, it owes its origin to King Kuśāgra, the successor of Bṛihadratha. The name Rājagṛiha or 'the royal palace' is an appropriate designation of a place that remained the capital of Magadha for centuries. Hiuen Tsang, however, implies that this name is strictly applicable only to the New City to the north of the hill-girt area.

Names of hills.—The hills that encircle Rājgir are traditionally five in number. Their enumeration differs in different texts. The *Mahābhārata*, for example, gives their names as Vaibhāra, Varāha, Vṛishabha, Rishigiri and Chaityaka; at another place, however, the same text specifies them as Pāṇḍara, Vipula, Vārāhaka, Chaityaka and Mātāṅga. The Pāli texts have another set of names: Vaibhāra Pāṇḍava, Vaipulya, Gridhrakūṭa and Rishigiri.* The present names are Vaibhāra, Vipula, Ratna, Chhathā, Śaila, Udaya and Sonā, their origin being due to the Jains. It is very difficult to identify the modern names with their ancient representatives. And to add to the difficulties, the hill which is now known as Vaibhāra and which is no doubt identical with the Vaibhāra of the Pāli list has been called by Hiuen Tsang *Pi-pu-lo*, phonetically representing *Vipula*.

* It may be mentioned in this connexion that the reed, the roots of which are used as *khas* (*andropogon muricatus* Retz.), grows in abundance near about the place.

* The Pāli equivalents are: Vebhāra, Pāṇḍava, Vepulla, Gijjhakūṭa and Isigili.

Mythical kings.—It is stated in the *Rāmāyaṇa* that Girivraja was founded by Vasu, the fourth son of Brahmā the Creator. For a long time after this tradition is silent about the city, till we come to the days before the Kurukshetra war, when Bṛihadhratha, it is said, established himself at this place and became the progenitor of the Bārhadhratha dynasty, known after his name. One of his successors was the famous Jarāsandha who is said to have gained reputation as the most powerful king of his time. He contracted a matrimonial alliance with Kāṁsa, the king of Mathurā and the maternal uncle of Kṛishṇa. When Kṛishṇa killed Kāṁsa for his misdeeds, Jarāsandha marched on to Mathurā to exterminate the tribesmen of Kṛishṇa but was repulsed. After this Kṛishṇa visited Girivraja with the Pāṇḍava brothers, Bhīma and Arjuna, and acting on his advice Bhīma killed Jarāsandha in a duel. The dynasty of Jarāsandha, however, continued to rule till some time later.

Bimbisāra.—Coming to more historical times when Buddha was preaching his Law, we find a new dynasty, with Bimbisāra as king (circa 543-491 B.C.), ruling over Magadha. He was one of the four powerful kings holding sway over northern India, the other three being Prasenajit of Kosala, Udayana of Vatsa and Pradyota of Avanti. Bimbisāra, though deficient in pedigree, was at least equal to the others in prowess and extent of kingdom. He committed Magadha to a career of conquest; the centripetal forces that began to operate under him stopped only at the time of Aśoka when Magadha became the centre of an empire extending over India and Afghanistan.

Ajātaśatru.—Bimbisāra was a great admirer of Buddha and his creed. In his old age he is said to

have been imprisoned and killed by his son Ajātaśatru (circa 491-459 B.C.), who, however, later on submitted to Buddha and became a convert to his creed. Fa-Hien, the earlier Chinese pilgrim, ascribes to him the foundation of the New Capital outside the hills and is partially supported by Hiuen Tsang. In the Pāli texts he is said to have repaired the fortifications of the city in anticipation of an attack from the ferocious Pradyota, the king of Avanti.

Rājagṛiha was humming with political and religious activities at this time. Buddhaghosha, a late Pāli commentator, says that there were two portions of the city, the inner and the outer (*antar-nagara* and *bahir-nagara*), no doubt demarcated by the inner and outer city-walls. The city had thirtytwo large gates and sixtyfour smaller ones. The population of the place is given as eighteen crores, divided equally between the inner and the outer portions—an obvious exaggeration.

Activities of Buddha.—Rājagṛiha was an important centre of Buddhism and Buddha himself passed many years of his ministration at this place. It was the scene of many sermons and important events of his life. He lived in different localities of the city, but his favourite resort was the Grīdhra-kūṭa or the Vulture's Peak. He admired the city and its environments and his impression is summed up in his own words as given in a Pāli text:

'Delightful is Rājagṛiha; delightful is the Grīdhra-kūṭa; delightful is Gautama-nyagrodha; delightful is Chaura-prapāta; delightful is the Saptaparnī cave on the side of the Vaibhāra; delightful is Kālaśilā on the Rishigiri side; delightful is Sarpa-śaundika-prāgbhāra in Śītavana; delightful is Tapodārāma; delightful is the Kalandaka lake in Veṇuvana; delightful is the

mango-grove of Jīvaka; delightful is the Deer-park in Mardakukshi.¹

After the death of Buddha, Ajātaśatru brought his share of the corporeal relics of the Master to Rājagṛiha and enshrined them inside a *stūpa*. A few months later, when the leading Buddhist monks decided to hold a council to form a corpus of the teachings of Buddha, Ajātaśatru accommodated them in a large hall in front of the Saptaparṇi cave, specially built for the purpose.

Mahāvīra.—Mahāvīra, the last of the Jaina Tīrthaṅkaras, passed fourteen rainy seasons at Rājagṛiha and its suburb of Nālandā. He had many rich supporters at Rājagṛiha; and it is interesting to note that the Jainas too claim Bimbisāra and Ajātaśatru (known in their texts respectively as Śreṇika and Kuṇika) as votaries of their faith. Rājagṛiha was also regarded as the birth-place of Muni Suvrata, the twentieth Tīrthaṅkara. At the time of Buddha the Jainas also had some settlements in the city. Some other heretical teachers of the age as well had also their strongholds here.

Loss of status.—Ajātaśatru's successor Udayin (*circa* 459-443 B.C.) transferred his capital from Rājagṛiha to Pāṭaliputra, probably owing to the convenient communication afforded by the rich river-system of that place. From this time the political importance of Rājagṛiha gradually decreased, though we have a passing reference in the Purāṇas that it once more became the capital of Magadha under Śiśunāga (*circa* 411-393 B.C.). The subsequent kings, however, again

¹ *Digha Nikāya*, ed. Pali Text Soc., II (London, 1903), pp. 116-17. The names have been Sanskritized.

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reverted to Pāṭaliputra. But the fact that Aśoka erected at Rājagṛiha a *stūpa* and a pillar with an elephant-capital shows that the place was not altogether insignificant in the third century B.C.

Fa-Hien.—Fa-Hien, the Chinese pilgrim, who visited India early in the fifth century A.D., found emptiness and desolation in the valley. Outside the hills there was a band of monks inhabiting the monastery of Karaṇḍa-veṇuvana (below, p. 12).

Hiuen Tsang.—Hiuen Tsang, the famous Chinese pilgrim, visited Rājgir in the second quarter of the seventh century. He has not much to say about the contemporary condition of the place, presumably because he found it deserted. Of the ancient monasteries and *stūpas* he found only the foundation-walls and ruins standing. The directions and distances of the different places of interest given by the Chinese pilgrims are of great help to us in locating the ancient sites of the place.

Centre of Jainism.—The modern religious importance of the place is largely due to the Jainas who, with a characteristic fondness for heights, have built temples at the top of almost all the hills. These temples, though not laying claim to great antiquity, attract pilgrims from distant parts of India.

Archaeological monuments.—The archaeological monuments of Rājgir consist of extensive stone fortifications of the Old City, the stone walls of the citadel of the New City, Maniyār Maṭh, the Sonbhandār caves and the sites and remains of a number of *stūpas*, monasteries, caves, shrines, etc. We shall begin our description of the monuments from the New City, the

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stone fortifications of which easily attract the attention of the visitor standing in front of the railway station.

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Foundation.—Fa-Hien says that Ajātaśatru, the son of Bimbisāra and a junior contemporary of Buddha, built a fort outside the hill-girt area. Hiuen Tsang, on the other hand, ascribes the building of the New Capital to Bimbisāra himself, though he is aware of the alternative tradition making Ajātaśatru responsible for it. Though the Pāli texts are silent about this New Capital, the traditions recorded by the Chinese travellers could not have been far from the truth. As we have seen above, the successor of Ajātaśatru shifted the capital to Pāṭaliputra, after which Rājagṛiha was not occupied by a king powerful enough to build a separate capital of big dimensions.

Rampart.—The modern village of Rājgir is situated on a part of the site of the New City which was protected by a massive wall of earth, resembling an irregular pentagon in shape, with a circuit of nearly 3 miles. On the south, towards the hills, a portion of the fortified area was cut off to form a citadel. The wall once surrounding the town has almost entirely disappeared; but the citadel-wall is still fairly well-preserved, and a small portion near the Inspection Bungalow has been exposed by the Archaeological Department. The land enclosed by the citadel-wall is now under cultivation. The wall is faced with massive unhewn blocks of stone set without any mortar, the core consisting of smaller blocks with stone fragments, chips or river-flints and earth in the interstices. The joints

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are pointed with lime mortar; but this was probably done in later repairs. The wall is about 15 to 18 ft. thick and stands to a height of 11 ft. at places. On the outside the wall was strengthened with semicircular bastions built at irregular intervals. There are several gaps in the fort-wall on the east, north and west, but it is not possible to say which of them, if any, served as gateways. In the south wall, however, slightly to the west of the large gap through which runs the modern road from Rājgir to the hot springs, there are the remains of what must certainly have been a gateway (pl. I). The walls which once formed its jambs are still standing to a height of about 6 ft. above the ground. The passage is 11 ft. wide, and on either side of it are two semicircular bastions built in the same style as the jambs. The gateway was approached not by a flight of steps but by earthen ramps both inside and outside. A few feet to the west of this gate can be seen a wide brick platform, resting against the stone wall. It is evidently a later construction built to add strength to the original fortification.

Excavations.—In the partial excavations carried out by the Archaeological Department in 1905-06, New Rājgir yielded remains of secular buildings in three levels, the lowest being about 8 ft. below the surface. The walls of the middle level were only 15 to 16 in. thick and constructed of a course of small rough boulders in the foundations, of flakes of slatestone up to 2 ft. above this course, and of bricks ($11 \times 8 \times 2\frac{1}{2}$ in. and $15 \times 10 \times 2$ in.) in the superstructure. The highest level consisted of brick platforms, low walls and a drain. In one of the dwelling houses was found a granary made of earthen rings and close to it an ancient well built of wedge-shaped bricks.

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Among the small antiquities recovered from the ruins were:—two clay tablets inscribed with illegible Brāhmi characters of the first or second century B.C. from a cell in the lowest level; one square copper punch-marked coin; six copper cast coins showing standing elephant on the obverse and tree surrounded by railing on the reverse; some copper coins of Sultān Ibrāhīm Shāh of Jaunpur, Sultān Islām Shāh Sūri, Akbar Bādshāh and Shāh 'Ālam II; a silver bangle; a brass statuette of crawling Bālakrishṇa; a clay seal inscribed with the word *Jīnarakshitasya* in Gupta characters; and some fragments of Buddhist sculptures and a few terracottas bearing the Buddhist creed or symbols.¹

The citadel-wall was followed in certain places down to a considerable depth, when the stones became smaller and smaller ending at last in a layer of rubble.²

Stūpa.—To the west of the New City, on the other side of the stream Sarasvatī, is a large mound which marks the site of a *stūpa*, that of Ajātaśatru according to Fa-Hien and of Aśoka according to Hiuen Tsang. The mound was 31 ft. high at the east end but less on other sides when it was excavated by the Archaeological Department in 1905-06. The excavations revealed bricks supposed to be of the typical Mauryan type at a depth of 12 ft. in the western part of the mound, which had been re-used in the construction of a later building. About the middle of the mound were found the remains of three late *stūpas* and some mortar-pits. In the western part of the mound which was opened

¹ *Annual Report, Archaeological Survey of India, 1905-06*, pp. 101-02.

² *Annual Report, Archaeological Survey of India, Eastern Circle, 1905-06*, p. 14.

down a depth of 10 ft. only were the remains of some brick walls, and in the earth round about and above them were found a number of miniature clay *stūpas*, about 2 in. high and 1 in. in diameter. Inside each of these miniature *stūpas* was a tiny clay tablet with the Buddhist creed *ye dharmā*, etc.,¹ inscribed in characters of the eighth or ninth century A.D. The presence of these miniature *stūpas* suggests that a large *stūpa*, the core of which consisted of earth and débris, was built upon the remains of the brick walls mentioned above.²

Pillar.—Hiuen Tsang saw near the *stūpa* a pillar 50 ft. high surmounted by an elephant.³ But no traces of the pillar exist now; nor is it mentioned by Fa-Hien.

A few yards to the west of the *stūpa* is another mound which was also excavated but which yielded nothing worth mentioning.

Cemetery.—About 100 yards to the south of the mound is a bathing place with steps leading to water on the north and south, and to the east of it a burning ground where the local Hindus still burn their dead. The cemetery mentioned by the Chinese travellers as being situated to the west of the Śītavana is probably to be identified with this burning ghat. Hiuen Tsang says that the New Capital was built upon the site of Śītavana, but the Pāli scriptures place Śītavana on the slope of a hill.

¹The following verse is referred to as Buddhist creed; *ye dharmā hetu-prabhavā hetum teshāṃ Tathāgato hy=avadat teshāṃ cha yo nirodha evaṃ vādi mahā-śramaṇaḥ*, 'Buddha has revealed the cause of all phenomena proceeding from a cause, as well as (the way of) their suppression; so says the Great Sage'.

² *Annual Report, Archaeological Survey of India, 1905-06*, pp. 96-97.

³ Beal, *Buddhist Records of the Western World*, II, p. 165.

VENUVANA

Karaṇḍa tank.—Having seen New Rājgir and the adjoining *stūpa* the visitor may proceed to the group of hot springs at the foot of the Vaibhāra hill, the largest of which is known as the Sātdhārā, by the footpath which crosses the compound of the Inspection Bungalow from north to south. About 150 yards to the north of the modern temples and mosques near the hot springs, the visitor will find a large tank immediately to the right of the footpath. This has been identified with the Karaṇḍa tank of the Chinese pilgrims—a tank which finds mention in Pāli and some Sanskrit Buddhist texts as Kalandanivāpa or Karaṇḍakanivāpa.¹ Proceeding a short distance from the southern bank of this tank and again to the right of the footpath is a large mound overgrown with shrubs and surmounted by a number of Muslim tombs. This mound is believed to mark the site of the *stūpas* and *vihāra* of Venuvana or the Bamboo Grove spoken of by the Chinese pilgrims and in the Buddhist scriptures as being in the vicinity of the tank. On the other side of the stream are the remains of a stone wall crossing the stream, possibly an ancient causeway repaired in later times. The little garden on the other side of the

¹ D. N. Sen in his *Rajgir and its Neighbourhood*, p. 30, however, disagrees with this identification of Karaṇḍa-hrada on the ground that Hiuen Tsang tells us that the lake has disappeared long before his time. This means that the present tank, though situated in the old area covered by Venuvana as Sen admits, is not the original lake. But it is possible that it might have been excavated in later times at the site of the old tank. It is really the site which is of consequence in this case.

stream has been identified as a part of Veṇuvana,¹ but it is probably the Tapodārāma monastery of the Pāli scriptures, Tapodā being probably the stream formed by the water of the hot springs which is now known as the Sarasvatī²,—the monastery having been entirely forgotten by the time of the Chinese pilgrims.

Excavations.—In the large mound comprised in the Veṇuvana area (then 770 ft. in circumference at the base) a few trial trenches were dug by Th. Bloch of the Archaeological Department in 1905-06, both around the large grave on the top, and on the eastern slope. The former brought to light the foundations of a room and the bases of nine brick *stūpas* surrounded by concrete floor about 6 ft. below the level of the grave. All the *stūpas* were opened but were found to contain nothing but pottery vases filled with earth. The trenches on the east slope of the mound revealed no structures, but some clay tablets impressed with the Buddhist creed in characters of the tenth or eleventh century were recovered.³ The following other antiquities deserve mention: a stone pedestal and legs of a seated Bodhisattva with two male figures and inscribed with the Buddhist formula *ye dharmā*, etc., in characters of the tenth or eleventh century; a stone pedestal carved with figures of a man, a wheel and a horseman; another broken stone pedestal 2½ in. high adorned with two niches each enclosing a figure of Buddha in the *dharmachakra-mudrā*; another fragmentary pedestal bearing representations of an elephant, a wheel, a horse and a bird (?); and a portion of a sculpture representing the heads of Śiva and Pārvatī.

¹ *Annual Report, Archaeological Survey of India, 1905-06, p. 94.*

² Sen, *op. cit.*, p. 4.

³ *Annual Report, Archaeological Survey of India, 1905-06, p. 95.*

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Ajātaśatru's stūpa.—Hiuen Tsang saw a *stūpa* built by Ajātaśatru to the east of Veṇuvana. This *stūpa* must be sought for very near Veṇuvana, as the *Mañjuśrīmūlakalpa* says that it was within the Veṇuvana area.¹ In that case it may be represented by the mound to the left of the modern road, the stone bases of which are still to be seen and on which stand some stone pillars, evidently of much later date.

ON THE VAIBHĀRA HILL

Pippala stone house.—A little above the Sātdhārā group of hot springs, on the eastern slope of the Vaibhāra hill, and to the right of the pathway leading up to the Mahādeva temple on the top of that hill is a remarkable stone structure locally known as the *machān* ('watch-tower') or *Ĵarāsandha kī baiṭhak*, which has been identified with the residence of Pippala mentioned in the Buddhist text and the accounts of the Chinese pilgrims. The structure is in the form of a large rectangular platform measuring 85 ft. by 81 ft. at the base and 81 ft. 6 in. by 78 ft. at the top and 22 ft. to 28 ft. high. It is built of large unhewn blocks of stone set on the rock without any mortar and contains near the base several small irregularly-shaped cells on all sides (pl. II). It is likely that these artificial cells in the walls of the building lent to it the appearance and name of a cave (*guhā*). Its walls, like those of the rectangular bastions of the outer city-walls of Old Rājgir, have a slight batter. On the top of the structure are five Muslim graves, four on a brick platform in the centre and one to the south of it.

¹ K. P. Jayaswal, *Imperial History of India* (1934), p. 20 of the Sanskrit text.

This structure, states Sir John Marshall, must have originally been an ordinary watch-tower, the small chambers near its base providing shelters for the guards; in aftertimes, when no longer required for defensive purposes, they might have afforded convenient cells for ascetics to meditate in.¹

Some Pāli texts describe the Pippala cave as the residence of Mahākāśyapa, the president of the First Buddhist Council; and it is said that on one occasion Buddha visited Mahākāśyapa when the latter was lying in the Pippala cave, suffering greatly in mind and body. Hiuen Tsang says that there was a deep cavern behind the walls of this house, believed to be the residence of Asuras. In this connexion it is of interest to note that even as late as 1895 there was a long natural cave with a fallen roof behind the present stone structure.²

Saptaparni cave.—Leaving the Pippala stone house to the right and climbing the hill by the rocky path that leads to the Mahādeva temple on the summit of the hill, the visitor should proceed till the largest modern Jaina temple, that of Ādinātha, is reached. A few yards to the east of the temple is a tiny shrine behind which, to the right, there is a narrow footpath descending the rugged northern scarp of the ridge to a level of about 100 ft. below the temple and leading to a long artificial terrace in front of a line of six (the number might originally have been seven) caves, all contained in a semicircular bend of the rock. Part of this path is paved with stones and looks like a causeway 6 ft. wide. Four of the caves are in a fairly good state of preservation.

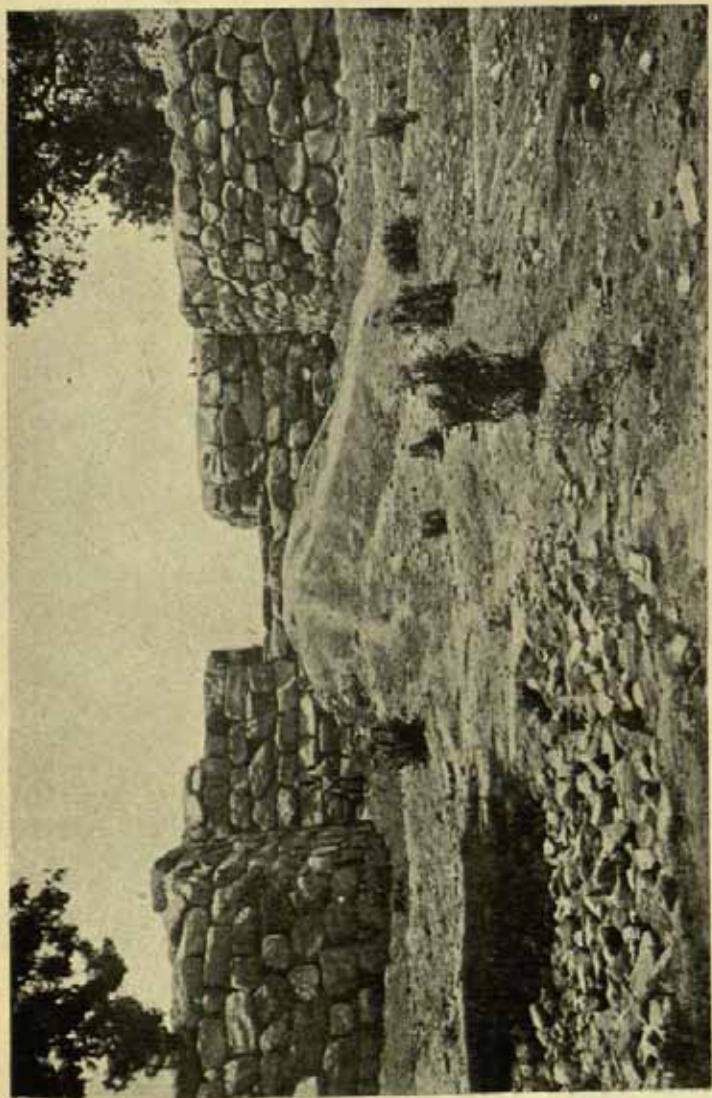
¹ *Annual Report, Archaeological Survey of India, 1905-06*, pp. 89-90.

² *List of Ancient Monuments in Bengal (1895)*, pp. 262-63.

The terrace in front of the caves is about 120 ft. long and 34 ft. wide at the east and 12 ft. at the western extremity. The retaining wall marking the outer edge of the terrace was constructed of large unhewn stones set without any mortar, but only a small section of it, about 15 ft. long and 8 ft. high, has survived. This place substantially agrees with the description of Saptaparni found in Pāli and Sanskrit Buddhist texts, where the First Buddhist Council, attended by five hundred monks, was held six months after the death of Buddha.

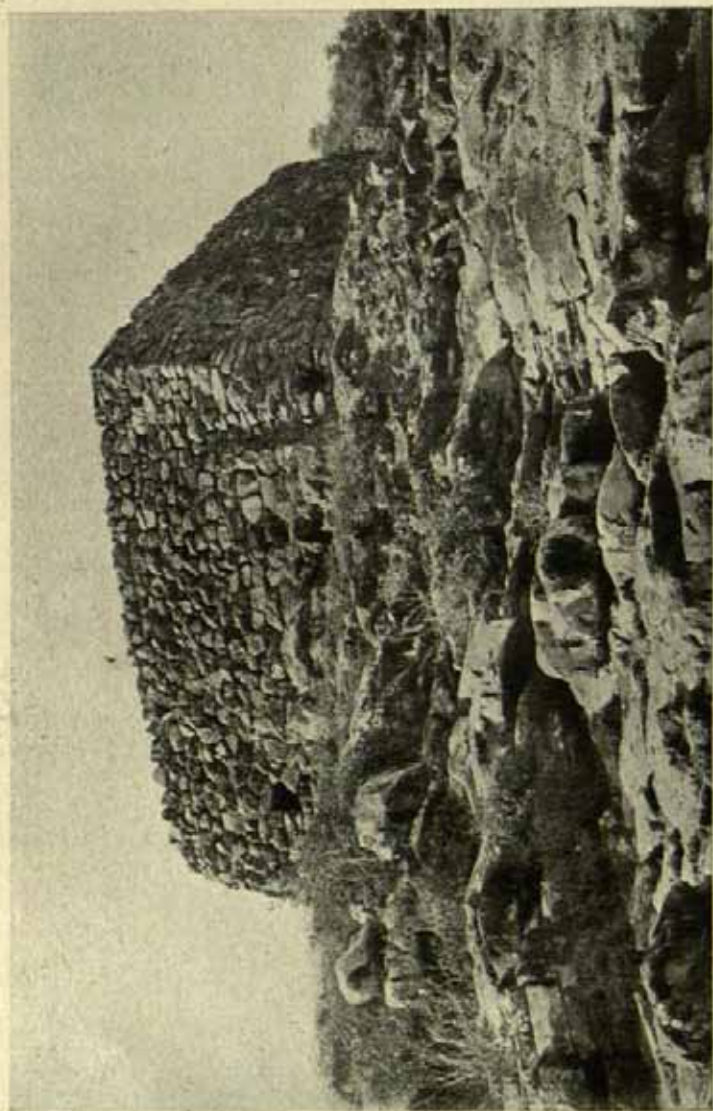
Jaina temple.—Returning to the flat space on which stand the modern Jaina temples the visitor will find an ancient ruined Jaina temple, which has been fully exposed and repaired. The temple consists of a central chamber facing east, surrounded by a court which again is flanked on all sides by rows of cells. The central chamber as well as these cells are provided with niches in the walls to contain images. Most of these images are now missing and of those that exist mention may be made of the following.

Among the images in the niche facing east in the central chamber is a figure seated cross-legged in *dhyāna-mudrā* on a throne resting on a female figure lying on her side. The throne contains lions at the extremities and a wheel in the centre. On the halo there appear musical instruments played upon by unseen hands. The image to the left is that of Rishabhadeva seated on a pedestal with two bulls and wheel and wearing on the head a *jaṭāmukuta* or matted hair. The inscription on the pedestal belongs to the eighth century A.D. and reads *āchārya-Vasantanandir=dedharmo='yaḥ* (to be corrected as *āchārya-Vasantanandino deya-dharmo='yam*), 'the pious gift of the teacher Vasantanandin'. There is another mutilated

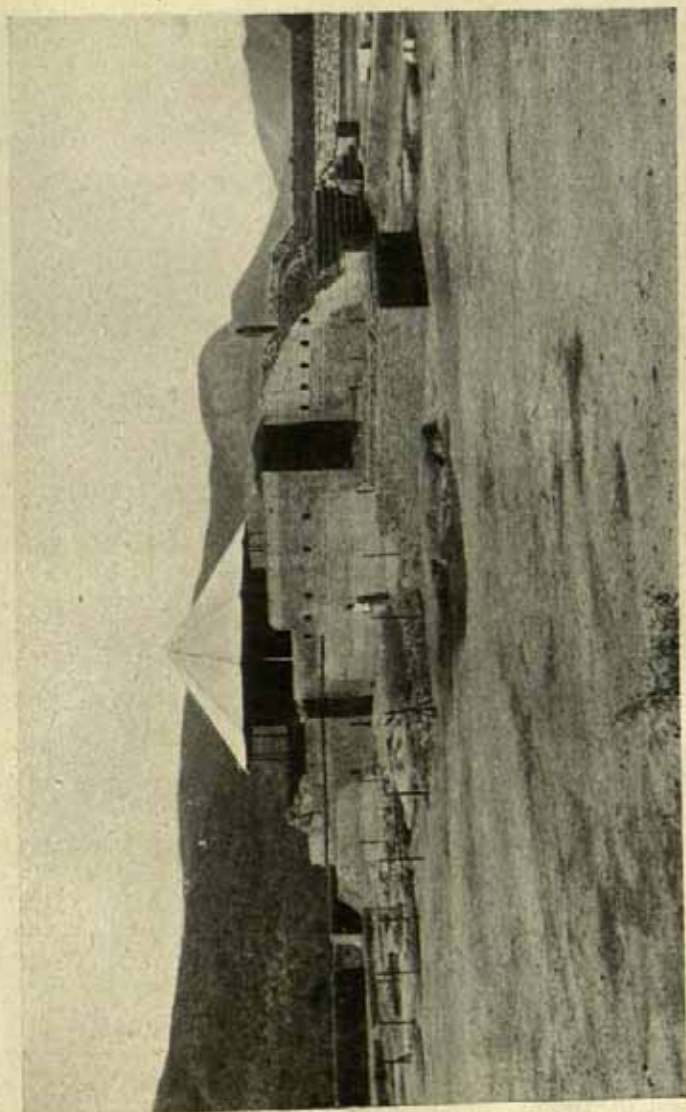


Southern gateway of New Rājgir

PLATE II

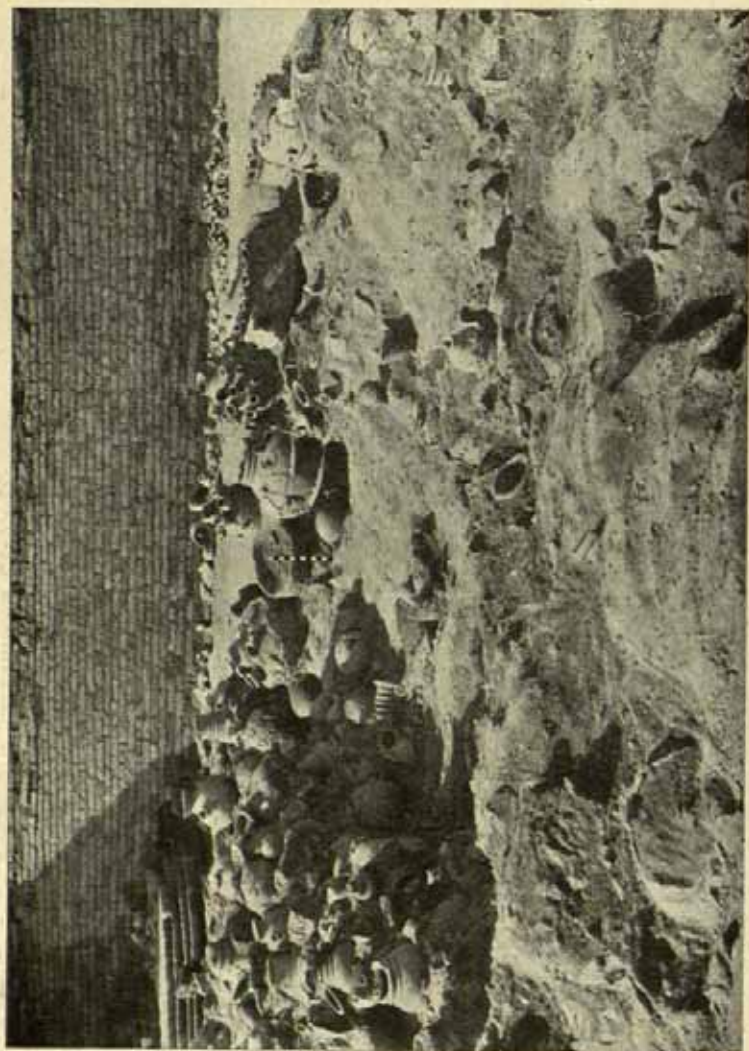


Pippala stone house



General view of Maniyār Maṭh

PLATE IV



Group of pottery at Maniyār Maḥ



A. *Stucco images on the central shrine at Maniyār Math*



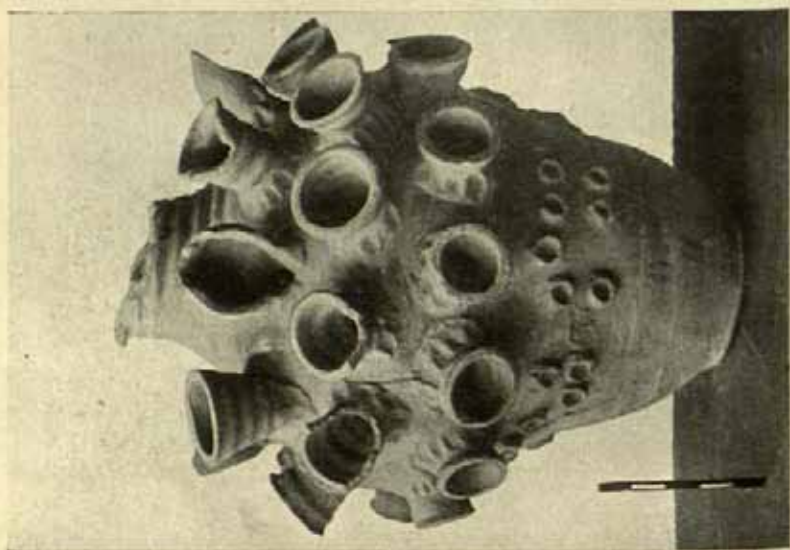
B



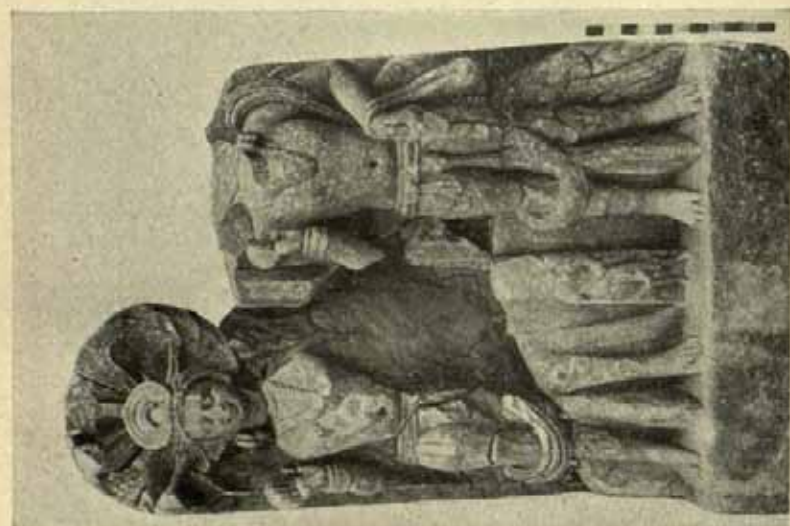
C

B. and C. *Closer view of two stucco images*

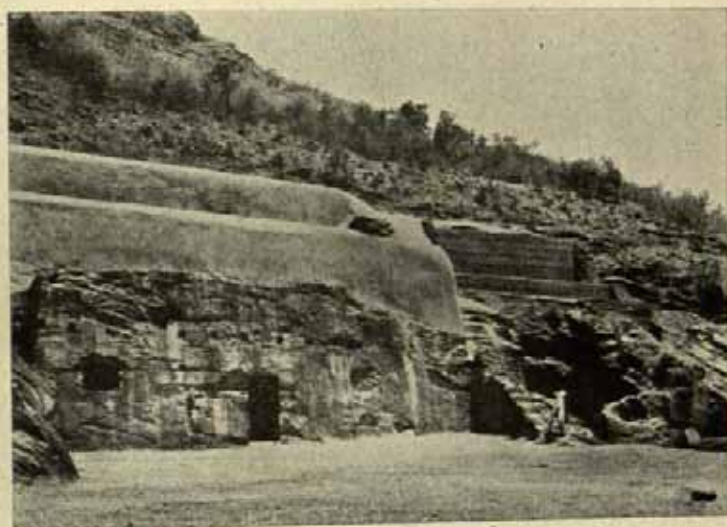
PLATE VI



A. Multi-spouted jar



B. Red stone sculpture with Nāga figures



A. *Sonbhandār caves*

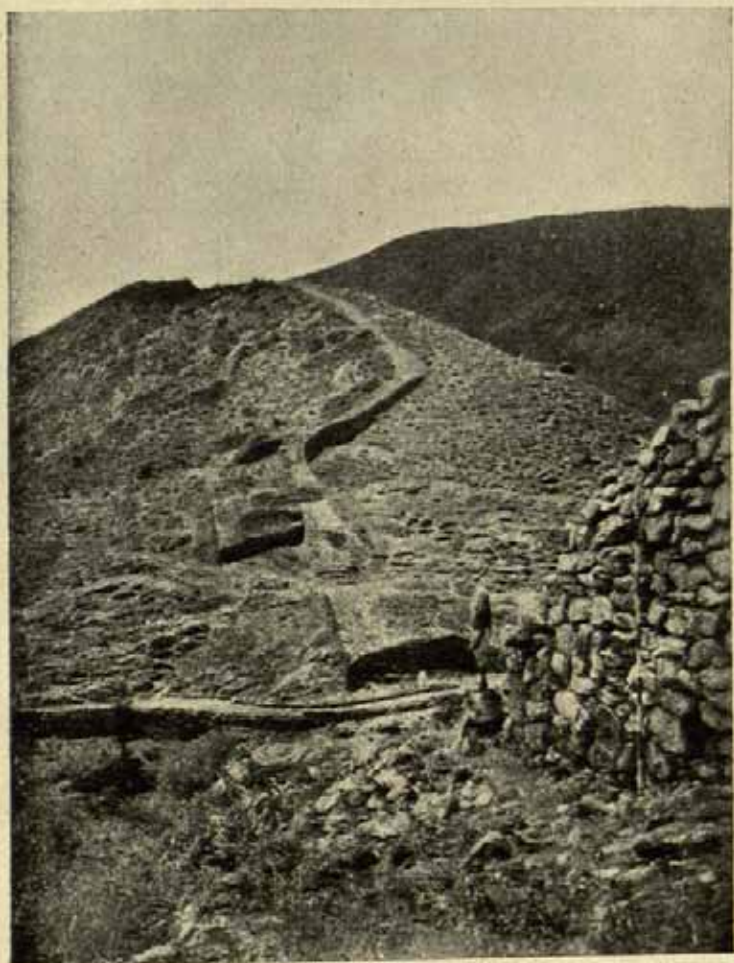


B. *Jaina images in the eastern cave*

PLATE VIII



Antiquities from the Gridhrakuta



Fortifications near Bāṅgaṅgā

image consisting only of the crossed legs of a figure supported by bulls, the pedestal bearing the inscription: *deva(ya)-dharmo= 'yam Thīroka(?)sya*, 'the pious gift of Thīroka'.

The cells round the central chamber contain some loose sculptures representing Pārśvanātha and Mahāvīra, and, in one case, a seated image with a horse on the pedestal (thus indicating Sambhavanātha) and two elephants on the halo holding a parasol. In one of the cells to the north of the main building is a sculpture depicting a heavenly scene according to Jaina mythology: a male and a female figure are seated on a pedestal in *lalitāsana*, the latter holding a child on her left knee, under a tree on which appears the figure of an Ādi-Jina in *dhyāna-mudrā*.

Adjoining the east wall of, and on a level lower than that of the main building, is another room with its stairs on the north, containing a few images. One of them represents Neminātha, as is evident from a pair of conch-shells on the pedestal. There is also a fine figure of Mahāvīra with an indistinct inscription of about the fifth century A.D. on the pedestal.

The Jaina establishments on the Vaibhāra hill are certainly old. This is shown not only by the inscriptions on the images but by the statement of Hiuen Tsang that in his time naked ascetics (i.e., the Jainas) frequented the place in great numbers.

Mahādeva temple.—A few yards to the south of the enclosure containing Jaina images is a ruined temple dedicated to Śiva. It consists of a small sanctum (*garbhagṛiha*) about 11 ft. square internally. The sanctum has a flat roof and enshrines a small *liṅga*, a headless bull and a miniature *śikhara*. The doorway is flanked by two female figures and sculptured stone slabs with pot-and-foliage design.

shrine built on the top of a brick mound, about 20 ft. high. Believing that the mound probably represented an old Buddhist *stūpa* and in the hope of securing the possible relics, Alexander Cunningham in 1861-62 sank a shaft near the Maṭh with a gradual inclination towards the centre. He discovered, however, that the core of the mound was a mere mass of rubbish filling a well 10 ft. in diameter. Without destroying the Maṭh at the top he went down to a depth of about 21 ft. in the well and recovered three small figures 19 ft. below the surface. One of them represented in its lower portion Māyā lying on a couch, the ascetic Buddha being portrayed above; the second was a naked standing figure with the hood of a seven-headed serpent, probably Pārśva-nātha; and the third was too crude to be identified.¹

In 1905-06 Bloch further excavated the mound, digging a trench from the east. He demolished the Jaina shrine on the top and exposed a massive brick structure—what is now covered with a conical roof of corrugated iron sheets—decorated with well-preserved stucco figures around the base. The images were about 2 ft. high and included (1) a *liṅga* bearing a garland of flowers; (2) crowned four-armed Viṣṇu with the upper hands broken; (3) a Nāgī and five Nāgas canopied by serpent-hoods; (4) Gaṇeśa seated on rocks with cobras twisted around his body; and (5) six-armed dancing Śiva, bearing a cobra and arrayed in a tiger skin (pl. V). From their style the images appear to have been erected in the Gupta period.² It is unfortunate that despite the corrugated shelter and an iron fence erected to preserve them

¹ *Archaeological Survey of India, Report I*, p. 26.

² *Annual Report, Archaeological Survey of India, 1905-06*, pp. 103-04. The second image has been wrongly identified as Bāṇāsura.

these important figures (perhaps the earliest stucco figures in east India) have all disappeared, with the exception of the much-damaged image of Gaṇeśa.

The activities of the Archaeological Department have again been directed to this monument in recent years, with the result that the question of its nature and stratification has to be considered afresh. It is now certain that the buildings on the site are the result of successive accumulations of ages, the last of them being the Jaina temple of a very late date, now demolished. As far as is known till now, the original structure was of a hollow cylindrical shape, its wall being about 5 ft. thick; the inner surface of this wall was entirely smooth, while the outer surface had four short projections at the cardinal points. At the next stage a wall with elaborate mouldings was built upon the outer wall of the first period; this wall was provided with niches, to contain the stucco images mentioned above. At the same time a door was provided to gain access into the 'well' formed by the cylindrical structure.

The portion of the wall above the stucco figures is evidently a later restoration, as would appear from the fact that the bricks used in its construction are larger than those used in the lower portion and it rests directly upon the heads of some of the stucco figures breaking into the curve of the niches below. All these different periods of the wall are also indicated by as many concrete pavements near their bases, which show that the level of the building successively rose with time.

Coming now to the outer enclosing wall we find that this too was not the work of a single generation. At first it was probably circular, as is indicated by the base of a circular wall to be found to the east and west of the cylindrical structure. Subsequently, the enclosing wall took the shape of a rectangle with a

projection in the north, against which rises a flight of stairs. It will be observed that this rectangular wall as well as the stairs show different periods of construction, though the later builders did not materially deviate from the plan of the earlier wall. Finally, we find a few courses of a circular wall at the top, concentric with the interior cylinder.

It is difficult to decide the relation of the inner and outer walls. Though the space between them was filled up with *débris* when they were exposed, it is not impossible that the gap was originally meant to be a *pradakshina-patha* or circumambulatory passage; it is also likely, however, that the outer wall was erected as a retaining wall when the inner wall began to give way.

The last addition to the main shrine, apart from the dismantled Jaina temple at the top, was a stone retaining wall, portions of which are to be seen to the south and west.

All around the main shrine the visitor will find low brick altars or platforms, circular, oblong or square. Their use cannot now be determined, but there can hardly be any doubt that they served some religious or ritualistic purpose. On and near one of such altars to the east of the main shrine were found scattered a large number of pottery jars (pls. IV and VI A), some of them being about 4 ft. in height. A peculiar feature of these jars is that they have stuck on, or in some cases, rivetted into, their surfaces a large number of spouts, some of which are curiously shaped as serpent-hoods, goblins and animal figures. The vessels have sometimes long necks and rounded bottoms. On some there is a row of earthen lamps in addition to the spouts. Though there is no ancient parallel to these finds, it is interesting to note that similar jars with spouts are still now used in Bengal in the worship of serpents under the name *Manasā*.

The other finds in the area comprise a large number of terracotta serpent-hoods, loops of serpents, a model cottage with a courtyard in front and many other minor antiquities.

To the west of the main shrine and separated from it by a narrow passage is a brick shrine showing four different periods of construction. The first period consists of a square platform and the second is represented by another platform with three parallel rectangular pits in it. In the third period these pits were covered to make room for a solid platform once more, and the last is represented by a similar platform with a concrete pavement. On this pavement was found a most interesting, though unfortunately fragmentary, sculpture made of spotted Mathurā sandstone carved on both the sides (pl. VI B). The sculpture, so far as it can be reconstructed, shows different panels with male and female figures with serpent-hoods. Below a row of standing figures there is a mutilated inscription bearing the important name of *Maṇi-nāga*. Below another female figure appears the inscription *bhagini Sumagadhi*, 'the sister Sumagadhi'. And on a detached piece occur the words *parvato Vipula* and *rāja-Śreṇika*, *Vipula* being the name of one of the hills of Rājgir and *Śreṇika* being another name of King Bimbisāra. The date of the sculpture as indicated by the inscriptions and by the style of the figures, is the first or second century A.D. This sculpture is housed in the National Museum, New Delhi.

Judging from the stucco figures mentioned above, Bloch concluded that Maniyār Math, situated as it is 'almost right in the centre of the old city, was some kind of *Pantheon of Rājagṛha*, and that the various figures of *nāgas* and *nāgīs* represent certain serpent dieties, whom popular religion worshipped at distinct

places on the surrounding hills'.¹ Marshall, on the other hand, was inclined to regard the cylindrical structure as a colossal *liṅga*, and as a parallel he pointed to the colossal *liṅga* at Fatehgarh near Bāramulā in Kashmir.² The recent discoveries, however, point to different conclusions. The stucco figures on the inner wall showing male and female *nāga* figures, the terracotta serpent-hoods and loops, the pottery that is even now characteristic of serpent-worship in east India, and above all the stone sculpture with *nāga* figures and with the name of Maṇi-nāga occurring on it—all tend to show that the place was the centre of serpent-cult. And as the *Mahābhārata* knows Rājagriha to be the sacred abode of Maṇi-nāga,³ there is little doubt now that the modern Maniyār Maṭh represents the place where the ancient shrine of Maṇi-nāga once stood.

In the deeper levels in the area there are stone buildings quite independent of the brick structures standing above. Further operations are necessary to bring out their nature.

Sonbhandār caves.—By a road running to the north-west of Maniyār Maṭh the visitor will come to a group of two caves known as Sonbhandār excavated in the southern scarp of the Vaibhāra Hill (pl. VII A). The rock in which the caves were excavated is not

¹ *Annual Report, Archaeological Survey of India, 1905-06*, p. 104.

² *Ibid.*, p. 105.

³ J. Ph. Vogel, *Indian Serpent-Lore* (1926), pp. 218 ff. The Pāli texts mention a shrine called *Maṇimāla-chaitya* belonging to Maṇibhadra-yaksha. It is not unlikely that this is identical with the shrine of Maṇi-nāga referred to in the *Mahābhārata* and that the word *Maniyār* is derived from the ancient *Maṇimāla*.

sufficiently homogeneous to be suitable for the excavation of caves, so that the roof of the eastern one has entirely fallen off, while the roof and walls of the other one contain large cracks.

The western cave contains a doorway and a window in the southern wall. The door-opening is about 6 in. wider at the base than at the top. The walls of the cave are straight up to a height of about 6 ft. and then turn inwards to form the arch-shaped roof, which has a rise of about 5 ft. A number of short epigraphs can be seen on the inner walls, the door-jambs and the front wall; but they are mostly obliterated, with the exception of the one on the outer wall to the left of the doorway, which is of great value for fixing the date and purpose of the caves.¹

The second or the eastern cave stands on a lower level than the first, but there is no doubt that both were excavated at one and the same time. It was first noticed by Cunningham, who found the roof fallen and the interior filled with masses of rock and earth.² The débris has been cleared from the interior, and the floor is maintained at its original level. There was

¹ The inscription is in two lines and palaeographically belongs to the third or fourth century A.D. It reads:

nirvāṇa-lābhāya tapasvi-yogye śubhe guhe = *rhat-pratimā-prati-*
śṭhe

āchārya-ratnam(?) muni-Vairadevaḥ vimuktaye = *kārayad =*
urdhvatejāḥ(?)

The reading of the last portion of the second line is doubtful. The verse may be thus translated: 'The sage Vairadeva of great lustre (?), the jewel (?) among teachers, caused to be made for the purpose of attaining salvation and for liberation two auspicious caves worthy of ascetics, in which were placed the images of arhats'. *Annual Report, Archaeological Survey of India, 1905-06, p. 98 n.*

² *Archaeological Survey of India Report, I, p. 25.*

a roofed verandah in front of the cave as is indicated by beam-holes on the outer wall and a platform or courtyard in front, the brick pavement of which is still visible. The second storey of the cave was built of bricks and was approached by rock-cut stairs which are even now traceable. A fine image of Vishṇu riding on Garuḍa and belonging to the Gupta period, now in the Nālandā Museum, had originally been installed on the top of the door probably at a time when the Jainas had abandoned the caves and was found lying on the verandah with the front side down. Inside the cave, on the southern wall, are six small figures of the Jaina Tirthaṅkaras carved in relief and representing Padmaprabhu, Pārśvanātha and Mahāvīra (pl. VII B).

Cunningham identified the Sonbhandār caves first with the Pippala cave¹ and later on with the Saptaparṇi cave.² His assistant Beglar regarded them as the caves of Buddha and Ānanda. In the light of the information given by the inscription mentioned above, both the theories may be dismissed; the inscription shows that the caves were excavated in the third or fourth century A.D. by a Jaina ascetic, and their Jaina origin is also indicated by the images of Jaina Tirthaṅkaras appearing on the walls of one of them.

In the western cave is now placed a *śikhara*-shaped sculpture of black stone (known as *chaumukhī*) depicting a naked Jaina figure on each of its four faces. On the pedestals of these images are the figures of bulls, elephants, horses and monkeys in pairs flanking a wheel, thus indicating the first four Tirthaṅkaras, Rishabhadeva, Ajitanātha, Sambhavanātha and Abhinandana.

¹ *Archaeological Survey of India Report*, I, p. 24.

² *Ibid.*, III, pp. 140 ff.

Raṇa-bhūmi.—About a mile to the west of Sonbhandār and approached by a narrow footpath from the caves is situated what is locally known as the *Akhārā* or *Raṇa-bhūmi* of Jarāsandha. Tradition asserts that at this particular place Bhīma and Jarāsandha, king of Girivraja, fought for twentyeight days before the mighty king was overpowered and killed. The place abounds in a soft whitish bleached earth which the local people rub on their bodies in the belief that it will give them extraordinary physical strength. Close to this place a stream locally known as the *Raṇa-bhūmi kā nālā* has cut its way through the bunds. This stream is possibly the Sumāgadhī spoken of in the *Rāmāyaṇa* as a lovely rill flowing like a wreath among the five great mountains of Girivraja.

We shall now retrace our steps to the Sonbhandār caves and thence to Maniyār Maṭh and back to the main road which we had left in order to see the Maṭh, the cave and the *Akhārā*.

Bimbisāra Jail.—Proceeding southwards along the main road and travelling about three-quarters of a mile from Maniyār Maṭh, the visitor will find an area, about 200 ft. square, enclosed by a stone wall, about 6 ft. thick, with circular bastions at the corners. It has been identified with the prison in which Bimbisāra was confined by his son Ajātaśatru. It is said that from his prison Bimbisāra was able to see Buddha on the Gṛidhrakūṭa,¹ and it will be noted that this place answers to this description. Partial clearance of the site brought to light stone cells, in one of which was found an iron ring with a loop at one extremity, which might possibly have served the purpose of manacling the prisoners.

¹ *Annual Report, Archaeological Survey of India, 1913-14, p. 90.*

City-walls.—About half a mile further down the road, the visitor will come to a gap in the inner city-wall of Old Rājgir which probably served as a gate in ancient times. The road through this gate leads to the Bāngaṅgā defile. Ascending to the top of the wall here the visitor will see on the south-east the outer wall of the old city marked by a comparatively higher line of bamboos and other shrubs stretching right across the jungle-covered south-eastern valley from the foot of the Udaya hill; and about the middle of the valley (where the inner city-wall bends out in a semicircle) joining the inner wall, leaving only a narrow moat in between,' then bending a little and continuing its progress towards the east for about a mile, again taking a sharp turn to the north until it reaches the foot of the Chhathā-giri. From the foot of the Chhathā-giri where the wall ends, an ancient road about 20 ft. wide leads uphill and terminates near the peak which is visible from a distance. We shall presently turn to the history of this road (below, p. 30).

As it is difficult to reach the foot of the Chhathā-giri by following the directions given above, a road running east to west has been made to provide an easy approach and will be found about 20 ft. to the north of the south-east gate of the inner city. Proceeding through the jungle by this road we come to a moat over which an iron bridge has been constructed by the Archaeological Department exactly on the spot where a bridge stood in ancient days. Remains of this ancient construction may be seen below the modern

'An embankment built (at a later period?) at this point to divert rain-water from the eastern hills towards modern Rājgir and to prevent it from going towards the southern valley is locally known as the Nēpai or Nakvi *band*.

GRIDHRAKŪṬA

bridge. On the western side of the moat there are traces of the east gate of the inner city. About a hundred yards to the north of this gate there is a prominent projection on the inner face of the city-wall. Its purpose is not known, but it is possible that it marks the site of a *stūpa*.

TO THE GRIDHRAKŪṬA

Jivaka's Mango-garden.—Making straight for the foot of the Chhathā-giri the visitor will go eastward, past the probable sites of the mango-garden of Jivaka and the Maddakuchchhi monastery. According to Pāli texts the former was situated somewhere between the eastern gate and the Gridhrakūṭa, which, as we shall see, is probably represented by the Chhathā-giri. Jivaka was the most famous physician of his day and was attached to the royal court of Bimbisāra and Ajātaśatru. He presented his extensive mango-garden to Buddha and the community and made it into a monastery. The probable site of this monastery is now full of stone wall-foundations and fallen pieces of stone, but it is still unexplored and covered with thick jungle.

Maddakuchchhi.—The name Maddakuchchhi (Sanskrit *Marda-kukshi* or 'Rub-belly') gave rise to a story that at this place the queen of Bimbisāra, knowing that she was carrying a patricide, tried to get rid of the unborn child by a forcible massage. From Pāli texts it appears certain that it was situated close to the foot of the Gridhrakūṭa, for we are told that when wounded by a splinter of the great rock hurled at him by his rival cousin Devadatta, Buddha was first brought here on a stretcher before he could be removed

to Jīvaka's monastery. The place contained a deer-park and a monastery. Its probable site is indicated on the map.

Bimbisāra Road.—We have now reached the foot of the Chhaṭhā-giri, where the old road, mentioned above (p. 28) begins its uphill course. This road has an interesting history behind it. Hiuen Tsang tells us that when Bimbisāra was about to visit Buddha on Mount Gr̥dhrakūṭa, he collected a number of men to accompany him; 'they levelled the valleys and spanned the precipices, and with the stones made a staircase about 10 paces wide and 5 to 6 *li* long'.¹ 'This "road of Bimbisāra",' says Marshall, 'which Hiuen Tsang traversed, still exists, and still affords the most convenient footway through the jungle and up the hill side in approaching Gr̥dhrakūṭa; but there can be little doubt that in prehistoric times it formed a line of fortification and was built for that purpose: . . . It is built of rough undressed stones, like all the prehistoric walls of Rājagṛiha, and its width is from 20 to 24 feet which agrees well enough with the 10 paces of Hiuen Tsang. On its outer side—that is, towards the valley—there seems to have been a wall some 3 or 4 feet thick. Only its foundations, however, remain and, being level with the causeway, it looks at first sight as if they had been laid there to widen it. Whether this wall was contemporary or not with the causeway cannot be determined'.²

Stūpas.—Proceeding up this road, one comes across two brick *stūpas*, the first about 80 yards from the base and the second further up where the road turns to the north. Both these *stūpas* were noticed by Hiuen

¹ Beal, *Buddhist Records of the Western World*, II, p. 153.

² *Annual Report, Archaeological Survey of India*, 1905-06, p. 91.

GRIDHRAKŪṬA

Tsang who says that the first commemorated the spot where Bimbisāra got down from his chariot and the second where the king sent back the crowd that was accompanying him. These *stūpas* were opened in 1905-06, but nothing very interesting was found.

Gridhrakūṭa.—After crossing the deep gorge cut by a rocky stream we come to the end of the rocky path and find the remains of the *Gridhrakūṭa* to our right. These are two natural caves with steps approaching them, which, in all probability, represent the 'stone houses' (or 'caves' according to another translator) mentioned by Hiuen Tsang. Inside one of the caves were found a number of terracotta plaques with the seven Past Buddhas and Maitreya, the Future Buddha, seated in two rows and the Buddhist creed inscribed below each figure in minute characters. Outside the caves we notice large stone walls of ancient structures that once existed at this place. Going further up and ascending to the right by what now remains of the ancient rock-cut stairs we find ourselves on a wide platform containing numerous brick and stone shrines. In fact, the whole area is studded with Buddhist monuments, which show that the place was considered holy by the Buddhists down to later ages. This is but natural, as the *Gridhrakūṭa* was the favourite resort of Buddha and the scene of many of his important sermons.¹

¹ Some scholars doubt this identification. But the indications of the Chinese travellers and the antiquities recovered make this identification highly probable, if not certain. And nothing in Pāli literature goes against it. It may be mentioned that the existence of caves in the *Gridhrakūṭa* is attested to by a Gandhāra sculpture of the second or third century A.D. (N. G. Majumdar, *Guide to Sculptures in the Indian Museum*, II, p. 61).

The antiquities recovered from this place (pl. VIII) may be seen in the Museum at Nālandā.

TO BĀNGAṄĀ

Shell inscriptions.—Retracing his steps to the east gate, the visitor will have to walk about a mile and a half to the south-west till he reaches the District Board road at the same point where he left it in order to reach the Gridharakūṭa. He will then walk southward on the road through the gap in the inner city-wall, when after going about a mile and half he will find, to the left to the road, a stone enclosure. Inside this enclosure there is a large number of inscriptions in 'shell' characters and at several places ruts of ancient cart- or chariot-wheels which have cut deep into the rocky soil. The 'shell' inscriptions, which have been found in many places in northern India (at Rājgir itself there are some in Sonbhandār), have not yet been deciphered. From their distribution and associations, however, it seems that they were popular for about four or five centuries after the Christian epoch.

Well.—Proceeding further south, the visitor will find an old brick well which still contains water. About 12 ft. below the rim of the well there are two defaced inscriptions fixed on the walls. One of them is said to contain the date *Samvat* 1007 (A.D. 950).¹

Making straight for the pass between the Udaya and Sonā hills, the visitor will go past a mound to his left (probably representing the site of a *stūpa*), till

¹*Archaeological Survey of India Report*, VIII, p. 86.

the Bāngaṅgā defile is reached. Here the stone walls of the outer fortifications, running on the top of all the hills of Rājgir, attract one's attention.

ANCIENT FORTIFICATIONS

Outer fortifications.—The outer walls of the Old City, extending over a length of about twentyfive to thirty miles along the crest of the hills (see pls. X and XI), are one of the oldest remains at Rājgir' (pl. IX). 'The faces of the walls are built of massive undressed stones between three and five feet in length, carefully fitted and bonded together, while the core between them is composed of smaller blocks less carefully cut and laid with chips or fragments of stone, packing the interstices between them. No mortar or cement is visible anywhere in the stone work.

'The fortifications are standing to their greatest height on the east and west of the Bāngaṅgā Pass where their elevation is between eleven and twelve feet. On the rest of Sona-giri, and on Vaibhāra-giri, Vipula-giri and Ratna-giri, the walls are much ruined and seldom rise higher than seven or eight feet. From the fact that, wherever the height of between eleven and twelve feet is reached, the walls are invariably finished off with a course of small stones, and that there are no fallen blocks of stone lying near, we may assume that this was the original height of the massive masonry described above. Above this substructure

¹ Before the discovery of the Indus Civilization the walls were regarded as the only extant structural remains of the pre-Mauryan period. *Cambridge History of India*, I, p. 616.

there was no doubt a superstructure composed either of smaller stone work or of bricks baked or unbaked, or possibly of wood and stone or brick combined.

'The thickness of the fortifications varies somewhat on the different hills, but the usual thickness is 17' 6".

'A noticeable feature of the fortifications are bastions attached to the outside of the walls, wherever special strength was required . . . They are solid rectangular buildings constructed after the same fashion as the wall and built on to it at irregular intervals. In plan, they measure from 47' to 60' long by 34' to 40' broad . . .

'Another interesting feature about the outer fortifications of the Old City are stairs or rather ramps, built in the thickness of the wall along its inner face, in order to give access to the top . . . They occur at irregular intervals . . .

'The defences described above were further supplemented, possibly at a later date, by separate watch-towers erected at various prominent places on the hills. Two conspicuous examples of these exist on the Vaibhāra hill, viz., one just about the hot springs and the other nearly midway between it and the group of shrines on the summit'.

Of the main gates in the outer city-wall only one on the north are visible. In the Pāli works Rājgir is said to have possessed thirtytwo large gates and sixtyfour smaller ones. One of these was no doubt at Bāngaṅgā and another towards the Giriak valley.

Inner city-wall.—The inner city-wall to which reference has been made above (p. 28) had a circuit of

¹Annual Report, Archaeological Survey of India, 1905-06, pp. 88-89.

This site exactly corresponds to the indications given by Hiuen Tsang of the stone house where Devadatta, the cousin of Buddha, entered *samādhi*. The plinth stands about 12 ft. high. Its western side is well-preserved and measures 45 ft. but the other sides are ruined.

Stone 'with blood-stains'.—Before finishing the account of the ancient sites of Rājgir it only remains to take the visitor to a piece of stone with crimson marks, popularly believed to be blood-stains. It is mentioned by Hiuen Tsang as being not far to the east of Devadatta's stone house and was pointed out to him as the place where a monk practising *samādhi* wounded himself. This stone may still be seen above the *Makhdūm Kund*, the detached hot spring on the north side of the Vipula hill. A small cave in an upper enclosure approached by a broad flight of steps here is said to have been frequently used by the Muslim saint, *Makhdūm Shāh Sharfuddīn* of Bihar, for purposes of meditation during his sojourn of twelve years in the jungles of Rājgir. The stone is higher up on the south and is approached by a flight of steps.

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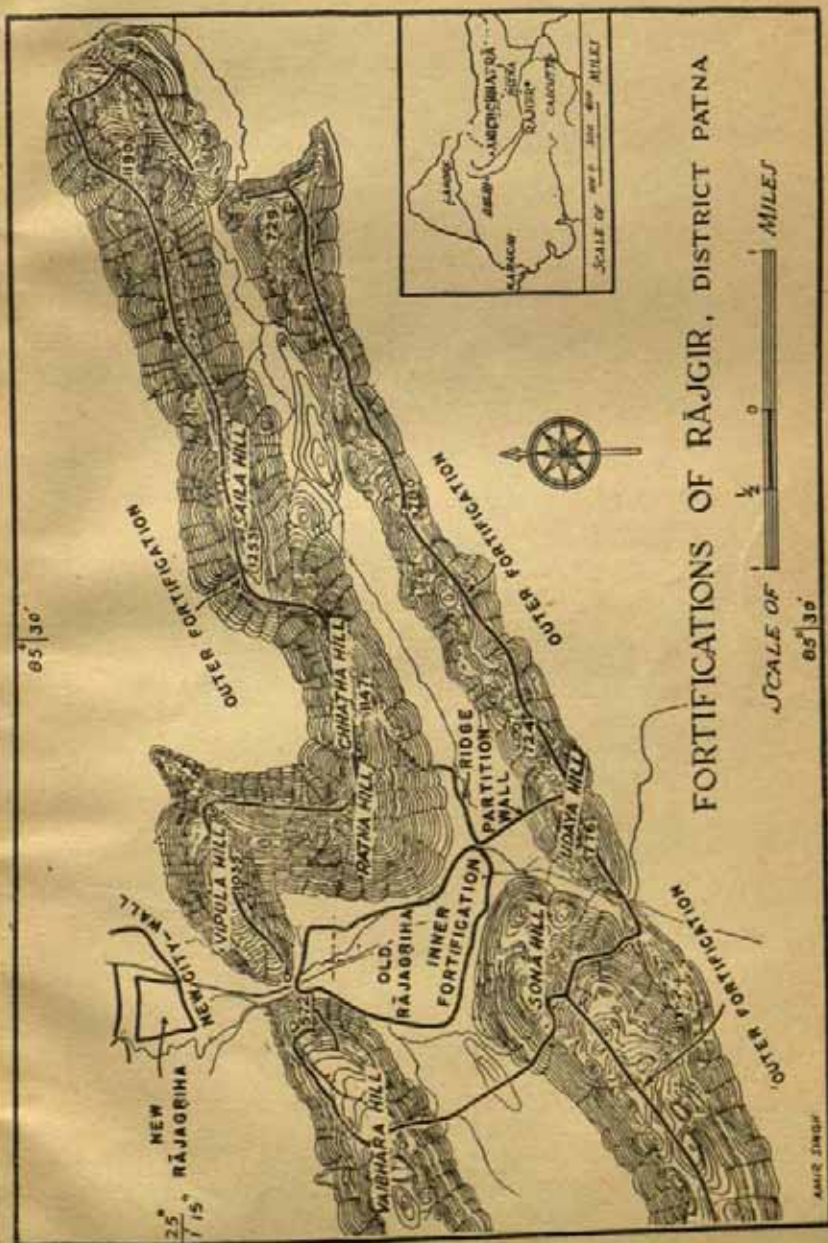
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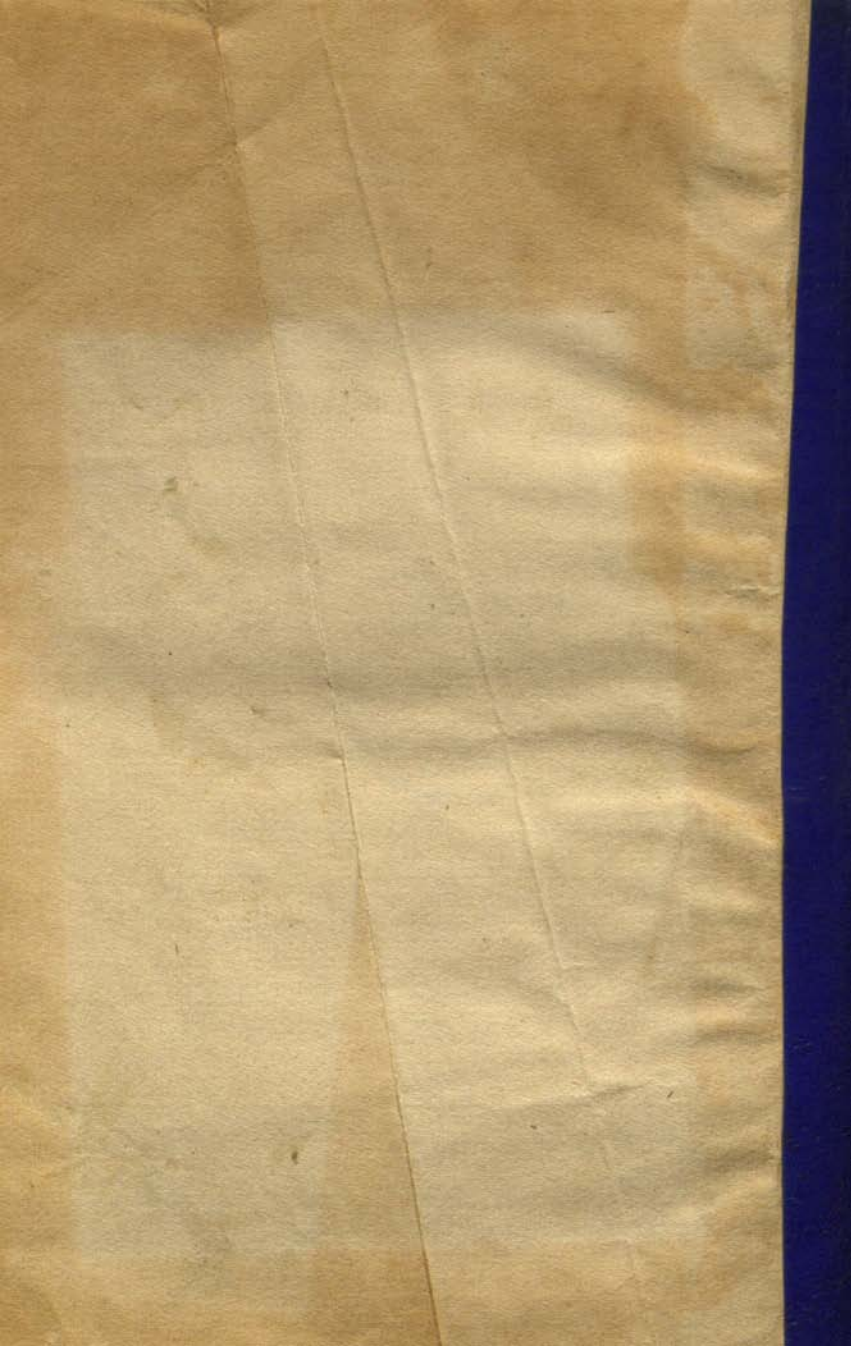








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